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Must Remain in
Transcription Room

M1749 IV, Friday, January 9, 1970

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We'll talk a little bit first before playing. Not that I consider talking more important than the music but it's just to change it over a little bit. I didn't know if perhaps it might be so cold that first a little talk then some music and then we would have to consider should we continue with it. I think it's very interesting that it is warm enough. At least I am, but I don't know how the rest of you are.

It makes it quite well I think for next Tuesday. Next Tuesday as you know is the 13th of January, which is the 1st of January by the Russian calendar, is the birthday of Gurdjieff. And of course it is logical that we think about it. I don't want to call it a celebration, it's like a memorial like his day of death was a memorial. And we will meet here at 9 o'clock. Lotus and Georgie, and George Mobile have arranged for something to eat--very simple. People can come who wish to come when they have a feeling for Gurdjieff as a man--not as a picture.

There is a difference of course when you look at a picture and you have seen a man, the picture has a different meaning. When you look at a photograph and you have heard a great deal about a man, you also have a different opinion. But when you look at a photograph and you remember that that man has given certain things to you which you have used and which have proven to you to be of value, then there is an entirely different attitude. Because it is not only then a man but it is a man who has been giving to you. And I would like such people to come and help remember that. So it is not again for curiosity, it is just to have a chance to be together and to think quite earnestly about work. And to be grateful. Because it is usually the gratitude that puts you in a

different kind of a state. When you are grateful for having received certain things you will want to do something with it to show your appreciation. Also when you are grateful you know that that what has been given has value for you, and in some way or other you wish to repay.

There is no greater satisfaction for Gurdjieff if he at the present time could consider that what we are doing in a certain way that we think an ordinary person would consider it. It's very difficult to know of course, even if one says he exists. What is this kind of spiritual life that he is now leading or that he is engaged in? And does it have as an entity of a spiritual quality also organs of perception much in the same way as we consider Work with brains in which certain thoughts are classified and evaluated. Is that kind of condition for him the same kind as what we think we ourselves are, or how can we project an additional spirituality or an extra sensory perception. In what direction do we have to think that how can it be that he could know about us and how could it be that if he knows in a form that we consider that knowledge could he even at certain times communicate to us in telling that it is right. I don't believe that it is that way or that it is that way possible. I do believe this as a possibility: That when one thinks of Gurdjieff, and of course having received a certain amount of material, that one becomes engaged emotionally, and the man who produced it or through whom at least it happened to flow, and then having taken that what was food and taking it within yourself used it, and it has proven to you to be beneficial, that then something starts in your conscience. And it is this conscience that becomes per-

ceptive. And then when one says my conscience knows it is the kind of a knowledge which is quite different from brain knowledge. And it is then as if the conscience becomes more and more sensitive to certain things existing which have been of benefit. And it is in that way that gradually, first a picture and a photograph, then a description of a man, then a relating of a few stories more or less personally slanted, start to enter into yourself. And out of that gradually comes a concept, and the concept settles in your conscience because that's the place where it is being digested and where you return it again in your attempts at work. That that then that kind of knowledge which you receive and perceptions which gradually your conscience becomes sensitive to is very much like a spiritual quality which we can then endow to Gurdjieff as an entity still existing.

The more sensitive we become the more we understand that that what has been given in our life--what is of value to us, the more we appreciate, the more we become grateful so that our conscience is the judge in the gratitude, and that with this conscience becoming sensitive to all kind of influences which have come to us in our lives so far, that there is a certain weighing of impressions received by one's conscience in accordance with the value. And the more then we can rate these influences of work in a certain way, as it were, going through one's conscience and coming closer and closer to that what is really more permanent for a man, which may be his magnetic center as expressed in the form of life, or may'be as the making of a soul for a man, and then in order to enable him to become more permanently alive...that then the evaluation of a person like Gurdjieff and that what he has represented

takes a place in your conscience on a very high level. Such a high level that the conscience itself starts to function without the aid of any consciousness. It gradually, this conscious, for us a least, becomes so sensitive that it is not necessary any more to put anything in words. But that the feeling is as a sensitivity immediately translated in an understanding of oneself where the place is of a man like Gurdjieff in one's own life. And that the communication on a day like remembering his birthday that we are then reminded of that fact within ourselves. As I say, you can come when you have that kind of beginning of a feeling of gratitude towards the man, and gratitude to the conditions which have brought you in the presence of him. And gratitude for the fact that there is gradually growing an understanding within yourself about the value of your own life.

That is really what I would like to say simply before I spoil it by playing. Because talking about Gurdjieff, talking about an approching birthday memory when we want to get together for a definite purpose, again linking it up with our state in which we are at the beginning of the year, and this again our first meeting here for a little music after not having been here for two weeks or so. I'm grateful that we can come. I'm grateful we have this. I'm glad that you came regardless of the weather, snow, freezing, that something in you compelled you to wish to come. And for that reason I wanted to start with that kind of a level so that whatever we may do afterwards is not contradictory and will not spoil the gratitude you should have towards such a man.

I think we can play a little bit. This is to Gurdjieff.

Starting now this coming Tuesday the meeting will be at nine, and in the future on Tuesday the meetings will be at nine. That is in order to make it a little easier for some people from New York to be there. And it is just about that half hour difference that makes the difference whether. And it may not affect too many who will have to go home half hour later. At least I think we'll try it. Because you know I want to get in these Tuesday meetings a certain characteristic, a certain caliber. As you know it is different from a Wednesday. On Wednesdays I always have in mind some new people, or a re-explanation, or sometimes a reformulation of certain ideas and concepts about work. On a Friday we sit and talk just...I'd almost say generalities--not so much ordinary life, a little bit more colored in the direction of work or objectivity. And on Saturday and Sunday we talk about work--physically, also ordinary life in some way, but not entirely, because we are there, protected as it were by the Barn, and by the different groups getting together doing something different, that is, working together physically.

But on Tuesday--Tuesday will be a recapitulation of work in simplicity and work with the emphasis on ordinary life, on really ordinary life. Because we are not extra-ordinary in that sense at all. It is extra-ordinary work, or extra-ordinary concepts, but they have to be brought down to the level where we live. And instead of having immediately available in ordinary life when we have certain experiences that one can say if I now only could remember myself, or if I now at this moment could only apply that what I really know, or that even at such a time I would pray to God to help me. And many times so much is

involved already that it is impossible. And what I would like to talk about is when the things are still possible. When one is in ordinary life in such a way that it goes along, and that usually it goes along in a great deal of unconsciousness, and that at such times work can become extremely useful to one. When one is busy in an ordinary sense and not engaged too much, and not too many thoughts of a certain kind, and not too much identified with what has to be done. That you are just, I simply say, an ordinary person---a person who takes the subway, a person who walks on the street, a person who has to go to an office, a person who has to answer a telephone or the doorbell, or a person who has to attend to their children, or a person who has to do ordinary things in ordinary life in an ordinary house...a person who goes up and down stairs, who sits down when they are a little tired, who may have to do some cooking, a person who is busy in ordinary life having to write a little note or a letter or to attend to this or run to this grocery and buy something, or just get in on time to mail a letter.

I want to talk about such people because that's what we are. There's absolutely no reason to appear different from what we are. We may be very practical, we may be very theoretical, we may be very clever, we may have many talents, we may be able to be scientifically educated, we may feel even artistic, we may want to think, we may want to sit and contemplate, but all such things are not ordinary. They belong to life and they belong to an education. They belong to a certain way of spending your time. But I have in mind a person who has to make a living, and who has to have dealings with people he does not care for very much. Or when he is home that he has a relationship, and that he has to live with

some people whatever way it is and however it happens to be, and that he must have contact with them. Or that sometimes he may sit in his own little room and be by himself and think, and then of course can read a book. All of that is this kind of ordinary life---how do we wake up in the morning, and how do we go to bed, and what kind of thoughts have transpired during the whole day. And in what way was the energy used? And how do we grow up? How do we overcome prejudices? How is it that if in ordinary life I can happen to think about God, where is God then when I am so ordinary and I cannot change myself immediately into a certain form of life which is, you might say, more presentable to him. It's quite right when I go to church and I know I have to dress up a little bit and wash my hands. But I'm talking about the times that I just get through with some work on an engine and I still have a smear on my face, and it is greasy--my hands are. Whatever I do that I have to attend to--affairs of a house, of a little bit of a business that I' m running, of something that must be attended to against my will, certain things I have to do--such moments, such times and they occupy so much of one's time during the day. THEN how is it with work?...if someone would ask. In what way are you reminded? What is it that then you can do? How can you remember <u>All and everything</u> in the midst of all and everything? How can you come to yourself when yourself is always there, but unconsciously? How can you remember the tasks you have given yourself? How would you remember at certain times that you have given your word to work on yourself? How is it that you feel when you say I want to become responsible and there's a tremendous avalanche of responsibilities right there on your shoulders. You see them and you want to start right away and you

cannot because it takes a long time before you can adjust yourself to many responsibilities, and I have to start with very small ones in order to become let's say independent. To be able to stand on my own feet and not to go and hide behind the skirt of my mother. Or not that I have to find a word in the encyclopedia or in a dictionary, but that I have to have the word right there and then on the tip of my tongue. That I can be alert when it is needed to be alert, that I cannot allow myself to sleep when I want to sleep. How is it that I can become a little bit more conscious? Not very much as yet because what is there to go against? You might say my whole life. My whole life of unconsciousness, my whole life of being conditioned in a certain way, all my different little and big practices or things that stand up and support me. And I don't want to give it up because where will I go if I give certain things up and I have not as yet built anything for myself.

It's about such problems I would like to talk, because it is easy to talk about ABC and to be insistent and then to use terms. And I'm not saying you shouldn't. I'm not saying that you shouldn't be clear in your mind about what is meant by work. But the transition period of leaving that what we have of an unconscious state and gradually supporting something that has a different way of behaving, or a foundation which is unusual, or an atmosphere which is rare for one. Or the ideas and thoughts and the sensitivities which come with work. And the realization of the acceptance of such conditions in which one happens to be. And then to say this is me and I take this as a responsibility, that I accept muself as I am. This is always that difficulty...that I live in ordinary life and I don't accept myself as I am. I accept myself as I

must be as a picture of what I think I ought to be, or what I think that someone else will judge me by. Or that I believe that when they do see me they will be critical because I'm behaving in a certain way. And I must say sometimes I am so stupid and then may'be I am stupid, but can I accept it. And someone comes in through the door and I'm in my state of stupidity and will I continue with it or will I put on a new kind of apron so that it is clean so that it doesn't show that I've been working in thekitchen. These kind of prejudices I call these kind of ways of how to live this life among people who are very much like I am. They are unconscious--I am; they have wishes ever once in a while--so have I; they have ideas about which they can think when they are quiet--so have I at times; they have wishes to become something in this life--so have I; they want to grow up--so do I; they want to be good friends and understand others and perhaps even wish to help them--so that is what I want.

We talk about ordinary things on Wednesdays because it has to find a place from where we start to work. Because we must know what we are up against with what--how to sharpen the tools of my personality, how to live in society that has taught me many different things and sometimes quite awful, and for which I have no measure and only a comparison with other people. On Tuesday I like to talk about the development of one's conscience--of how can one in ordinary life remember that one still has a conscience. How can one take responsibilities? How can one select out of a great number just a few? How can I tolerate other people? How can I see them and still be able to live with them? How can I understand that they must be the eay they are because I am the way I am and must be mechanically. That I'm the product of my unconsciousness and so are they.

And that if I can accept the, if I could and accept myself as I am, then there is no further question of wishing them to be different at that time and there is no question anymore about criticizing them. But how can I accept them when they are just trying to be a little bit different from their mechanicality and I cannot count on it and I know it cannot be the truth because I know their mechanism. I know how automatic they react, and I know their cliches and their words, and I know how they behave under certain conditions, and I know them well enough because I can see through them. And then they try little tricks on me, and they try to behave a little differently in order to satisfy me or may'be to try to get away with something that bothers them and they have fear of expressing it and they become a little bit obnoxious may'be or not very easy with themselves, a little bit too much in the ordinary sense selfconscious, awkward, not right. And they lie because they are not truthful anymore, not truthful to their mechanicality. These are the difficulties that one is up against when one wishes to accept a person as he is so that if he would know that I want to accept that he could be honest. Relationships have to be based on that kind of an exchange. Because if I know that someone must behave the way they do because they cannot help it, they are automatic, they are compelled...if if understand that they are that, and if they know that I understand it they will feel at ease because they themselves could also accept themselves then and they don't have to put on any kind of appearance and they don't even have to save their face, not for me, because I'm not critical. It is still a far step from not being critical and loving the, because simply when I'm not critical cer-

tain things do not go out from me, I keep it within myself so they are not affecting someome else. But when I care something has to go away from me and that is the difference. It is much easier to accept a condition for what it is as compared to seeing a condition for what it is and then to wish to help the condition to be changed.

The periods Beelzebub was on Mars he contemplated and looked through the telescope in order to become familiar with the behaviour of the slugs on earth. That was a time for him that he tried to accept whatever happens mechanically. And then there were certain things that in considering, and you can imagine him sitting on Mars, and perhaps having a little conversation there already with Ahoon and with Hassein.....That is Beelzebub as a mind has a composition with his body and he has a composition with his feeling and then the three agree that something must be done. And so Beelzebub gives an order to his kinsmen to prepare for a trip a descent down to the earth. Because then the attitude is differant when he gets to the earth, he is not contemplative then, he already knows what ought to be done and his criticism has changed into the wish to help. And then at such a descent on earth something comes from Beelzebub giving to mankind or those with whom he has dealings to tell them this and that is not quite right--you have to look out for that--you must make sure if you can, don't do it again it is foolish.

Abdil, why do you do what you have done? It is foolish King Konuzion to exact too much from your population. It is stupid when you think, Hadje Asvatz Troov, that I an an ordinary being and that you can play with your melodies, tricks on me. Such things we do when we are a little stronger. Before that we sit on Mars and we contemplate the earth and we talk about

ordinary things as yet, not in contact with that what is death, and being safe to consider it still from the standpoint of theory of what we should do, or could do, or perhaps what we would be capable of. Because if we sit and talk, if we have our mind and our feeling and our body present to that, if we can consider the conditions as we might find them on earth, if we can recall from previous visits how it was, and how such and such a thing was here and there...so that we now have to direct the ship to Amu Darya, and land on that instead of landing in Goblandia. Instead of taking now a trip from Tibet to India so that we know a little bit what we could expect of this body of ours to react or in its conditioning to object, that we then you might say can prepare a little bit about when we meet such conditions on our next descent to earth that we then have a little bit more knowledge to be able to do certain things during the week.

You understand why I would like that kind of discussion on a Tuesday to give really the possibility for that that May'be we go home with a few ideas. Not necessarily a bag of tricks, but information, consideration of what we are, knowing how we are. The application in our own life of that what we know of ourselves by using a few tools that we talk about, and to instruct how to use this tool or another because many conditions require a very special kind of a tool may'be just exactly for that purpose. The machinery of a human body is as complicated as an engine of a car, and all the different wrenches that you might need of different sizes and different bolts and nuts, sometimes European style regarding the thread. That which is not expressed in inches but in centimeters, that what is within one's life, old heritage from father

and mother and something which has been laid on top of it which we call the culture of the New World. What it is in oneself that is still the type and belongs even more than the essential being to that what is in reality oneself as a human being having grown up from being a child with the influences of father and mother and that what was the configuration at birth or conception. And then added to that the acquired characteristics of personality and the forms of behaviour--all that requires different kinds of tools. It does not only require dexterity, it requires a knowledge of what to use at the right time. Because if certain things are a little bit too rusty and they have grown in too much because it has become already such a crystalized habit, may'be a little penetrating oil will have to do the dissolving of such rust first before you can use a wrench. Because if you use a wrench prematurely you might break the bolt and cause a great deal of damage to the body of the engine.

For that, if you understand now what I mean, for that we need all of us each other's help. You have to know when you come and try to become part of such a meeting that you have to learn how to give, how to be giving in your presence. Not giving by words, that doesn't matter, but giving by attitude, giving by posture, giving by an expression on your face, giving by showing that you are open--that you wish to give whatever you can give, you wish to receive whatever you could be open to. So that you'll show that something is in you that is hungry, because the gratitude is based on your hunger. When I am grateful of course I appreciate what I have gotten, but when it was right for me I am still hungry for more. And then my hunger is based on the knowledge

of the gratitude that if I could again and again be satisfied with something that I know that has helped me already, then my anxiety to wish to receive and to be open is then shown and the gratitude as it were already there, in case it could come my way, that my gratitude is immediately there to pay for it.

I hope we can continue like that for a little while. I do not know as yet when I may have to go to the West Coast. After the 13th I hope to be able to know a little more. It depends on certain conditions of my life. If I do go I will only be away fairly short. We will gradually have little groups. We will have some groups in New York. We also will have a group which has already started--there are two of them now here around Warwick. You can get information about that from me or whoever is already engaged in preparation for that. Peter for instance is one, Marilyn is another, David for the possibility of a group in New York. I would like to arrange such things a little differently then perhaps they could be more successful. And also by choosing and to reassign, or a least to reiterate the purposes of such meetings. Really to stick to what is work and not to allow philosophy to spoil it all. But we will talk about that some more.

I hope for the concentration of work. I hope for our ability to become flexible, to understand each other more and more. I hope there is more help among us, and less and less criticism. I hope there is more depth between us and less and less superficiality. I hope there is thoughtfulness and less and less ignorance. I hope there is willingness and less and less selfishness. I hope we can grow. I think it is utterly necessary to grow now that conditions are difficult.

You can see the reasons for when everything is roses, roses you won't want to do anything, and when it is a crown of thorns it may be too painful. But when it is just ordinary life, may'be there is a chance that Gurdjieff can speak to you. So good year.

If we now arrange a little bit the way we would like to talk and meet and discuss some things during the year. Not knowing what next year will bring, not knowing how long it even will take, not at all being sure that conditions always will be like this, making quite sure that they won't be, but not knowing when they might even change. We must work now all the time having in mind that somehow or other things will change and that the more we now can do, and the more concentrated you can be, and the more I beg you to understand what is the meaning of work, of realizing how much is necessary for all of us to accomplish, and not to lose faith, and to keep on being patient, but attentive, and concentrating, and wishing, and praying, and living, and to see that your ordinary life is not going to demand so much of you that that some of the energy which is there as aliveness in you can really be converted and used for the purpose of becoming a man. You wish to grow up, you want not too much time spent now in all kinds of things that already have been outworn, have lost their value. Each day is the kind of an opportunity to grow up. You must never forget that time does not stop at all for that. And that time is filled to the brim with moments of opportunities for you. To take stock, to see what you are, to see how you behave, to try to be honest, to see it and to accept it, and then to see what is needed that you must do within your means, and not to let up, and not to be lazy about these things. Because so much time

is spent just on a little bit here and a little bit there and it is so stupid really. There will be a time that after it you will say how dumb that I let such things go by--WHAT STUPIDITY--not to use an opportunity which there is at the present time because for me there is no question about it, that now your life could be filled with opportunity after opportunity. And that your ordinary affairs of life can be taken care of with the least amount of work. Really, on your part you ought to be able by now to make ends meet on the basis of simplicity for your own living, and not to want too much as yet when it cannot be given as yet. Did you really come down and live down close to the earth in such simplicity without having any particular demands then only to remain healthy and not to do stupid things. To keep your physical body in good shape and trim.. To take care of your feelings that they are not going to be hurt. Not to allow things to go out of you when they shouldn't. To measure a little bit the activity of your mind and to hold up certain thoughts or words that otherwise would come out. And to become stronger and stronger and to PRAY for that. Because what is prayer? Prayer is at certain times a realization of your inner life. Prayer is that you beg that inner life to grow. It is that your hope that your inner life will have such power that gradually this ordinary outer life form can be reduced to a minimum that you don't have to think about it too much and not too much energy should flow in that direction. That is prayer--your inner life is your God. What else could it be? It is life for you. And if God is eternity that is it as an example for you to have it close by. So that when you wish God to be with you and it is religious don't think it has anything to do with any dogma

or doctrine or whatever, whatever story you want, whatever it is you call a systemitized religion some way or other--FORGET IT! Your life counts, not your words, not what you have received and it is pumped into you as all kind of education and so forth. GET FREE from it! Look at yourself once in a while just as you are--just as you get up out of bed--there you are standing and breathing, and having your eyes open and waiting for the day to come. And you come to yourself and there is something beautiful in that--that there you are again standing--not crawling on the floor--not in bed anymore. This time you have a chance in the first place to use your sense organs and to use them correctly for your benefit of your body, and whatever there is that has to benefit by it--your feeling and your mind and so forth. And thank God that that what you have today you still have what you had yesterday. It's a marvelous thing to have a memory, to know that certain things you have heard already and they are clear--you can remember names--you even remember what someone else said to you yesterday or a year ago. It's beautiful so that it is with you--with you this lovely, lovely body as a form for life. And happy to be in that for the time being. Your life does not want to leave you as yet simply because you don't know how to give up the form in which you happen to live and that is the long process. But you start by accepting it, you start by being happy that it is there, you start that it gives you the opportunity for your life because you're not dead at all, there is something that you call alertness, something that makes you say YES to life early in the morning--THANK GOD I am still...I say awake...Am I?, you ask... Am I awake?..MY LORD so that I can see you. When I see God then I'm awake.

When I see my inner life I am awake because then I don't care so much about the other things and they don't affect me and they are there and I accept them as they are. So regarding that I become objective. But when I see my inner life, that is my future--that is the life to which I wish to attach, with that I want to continue, with that I will fly away from the earth. That's why it's so important to understand what it is in your life that you really have to pay attention to. And then gradually you will start to understand that how little you really need, And that your demands on life they can be fulfilled. Patience in time, concentrating, not lazy, for God's sake don't be lazy. It's the most STUPID thing you can be. Keep going in a slow pace, slow rhythm, activity you can manage in a framework in which you can fit, but not lounging and not just this and that as you feel like it. You have to do things as life demands it of you; when life is alive in you it will wish you to be active: physically, mentally, emotionally. The world is filled with things you can be interested in; you are not that low. You still have some desire even to eat, you still can prepare something so that it can taste may'be better or more palatable. You live in a surrounding where you have a chair you can dust off before you sit down. You can sit in the chair and look that a picture is probably a little crooked on the wall, you can straighten it out. You can see that there is some dirt here or there you have forgotten, may'be you can get up and get a dust cloth and do something about it. You don't always have to shovel snow to be active. But you must have a wish to see when you are a little bit slow, you might say even retarded, and

we all are to some extent in comparing ourselves to others. You have to be active, you have to have a wish that somehow, somehow you will be able to formulate words that at a certain time in the future you wish to be able to stand up and to use your body---I have a wish to do exercises so that I don't become decrepit, so that I still can use my muscles; that is what they are given to me for, to be able to stretch my legs and lift them up and to step, and to move my arms and to do an exercise and may'be to do the first obligatory so that certain things are ordered up. Elbow grease really is a penetrating oil. That is aliveness early in the morning, during the day, whenever you can you feel you need it--step--so that your weight is on your foot, push your weight away with that foot and step on the next one. That's how you will make progress. Push away the earth that you can walk.

Such aliveness if it is in us and it can be expressed and understood in the right way without any sentimentality, without any false desires, without constantly having something else in mind. But having an aim that you want to grow up as a young man or a young woman and to become what you can become and that is an aim you put somewhere within you. It is like money in the bank. But you don't go to the bank every day and you want to find out from the accountant what is your balance, you don't do that. You don't stare yourself blind on an ultimate wish. Even if you have the telephone number of God you're not going to call on him all the time and expect Him to answer. There is something within you that could become your God for you--realization of that kind of solidity--that is where your aliveness belongs, from there it starts to operate, from there you can make your behaviour the way it

ought to be, from there you control your words and your thoughts, your activities. You measure, you measure out your energy in accordance with that what is needed, not what you feel like. But don't hold any energy back that goes over into a body that just lies down on the bed and stays there and can't get up.

Little tasks, bigger tasks, medium tasks. Cigarette smoking, half a cigarette. Eat something and leave something for the honor of the plate. Do something with yourself a little unusual tomorrow. Think about it tonight, what can I do?...out of the ordinary. Something perhaps that reminds me, that reminds me of my ultimate aim. It reminds me today of an aim in connection with an ultimate aim. I divide my ultimate aim up into a variety of little things which I can do during the day. So that when they are put together like a patch quilt at the end of the day I am one stitch nearer to my ultimate aim. What is my ultimate aim? What can it be for my inner life, for that what I believe in that I ought to reach in this life, for that what I am entitled to and rightfully am entitled to. And I wish and I pray and then I have a patch quilt and I start to work on it with a little design here and there to remind me as a symbol, yes, my aim is there. Every once in a while you open your conscience and to see "Is my aim still there? Yes it is. Is it still waiting? Yes it is. Sister Ann, don't you see anything come? No, not yet, but he will come."

This is the way I like to talk to you because this is the way I feel--that you have a realization that life is worth something for you, for everyone of us. And that it is a gift, and that it is a school,

and that it is an opportunity. And that you must take it cheerfully. Because why too much suffering, why add to it? Or if you have suffering make it a little less by putting on the other side of the scale that what you have, and on the other side is what you don't have, and let it be weighed and let it be. And live through it, but don't forget your aim is unity with the Lord sometime not in the future, sometime in the moment, sometime in Infinity, sometime unreachable becoming reachable, the impossible becoming possible, the unbelievable will have [illegible] faith to come and a beautiful day arrives, and at such a time all of me disappears and it will have to go because that what is important is my inner life asserting itself again and again for the glory of the Lord.

I hope you have a good weekend. I hope you don't forget too often.

Good Night

Kay